Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Baqarah – āyah 1
﴿ **الٓمٓ** ﴾

(Fully vocalized; tajwīd coloring not representable here.)

Context summary:
This is the opening of Sūrat al-Baqarah, immediately followed by “That is the Book in which there is no doubt, a guidance for the muttaqīn.” The sequence **Alif Lām Mīm** belongs to the category of **disjointed letters (ḥurūf muqaṭṭaʿāt)** that appear at the start of several sūrahs. Classical tafsīr holds that their **ultimate intended meaning is known only to Allāh**, while they function as an arresting rhetorical device and as a subtle sign that the Qur’an is composed from the same letters familiar to the Arabs, yet they cannot match its discourse. The verse sets a tone of reverent awe and prepares the listener’s heart to receive the guidance described in the verse that follows.

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2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **“Alif Lām Mīm – one of the sequences of disjointed letters (ḥurūf muqaṭṭaʿāt) at the heads of certain sūrahs; the dominant view is that their ultimate meaning rests with Allāh alone, while they serve to signal and challenge regarding the Qur’an’s inimitability.”**

2.2 Plain-English Version without Transliterations

> **“Disjointed letters appear at the opening of this sūrah; their specific intended meaning is known only to Allāh, yet they stand as a sign and a subtle challenge, showing that this Qur’an is formed from the same basic letters people know, while remaining far beyond anything they can produce.”**

(No Arabic terms written in Latin script here; no “Lord” or “God”.)

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3. Unified Tafsīr Explanation (≥100 words)

This āyah consists of three letter-names, **Alif Lām Mīm**, recited separately rather than as a normal word. They are part of the group known as **ḥurūf muqaṭṭaʿāt**, appearing at the beginning of twenty-nine sūrahs in various combinations. Classical scholars recorded many interpretations: that they are initials of Allāh's Names, abbreviations of phrases, numerical symbols, or coded references. However, major authorities like al-Ṭabarī and Ibn Kathīr conclude that the safest and strongest position is to affirm them as **a revealed feature whose ultimate meaning Allāh alone knows**, without asserting specific hidden formulas.

At the same time, scholars highlight discernible **functions**. First, they create an arresting opening that captures attention. Second, they **foreground the letters themselves**, hinting that this mighty Book is woven out of these same basic elements, challenging the eloquent Arabs: if you share the alphabet, why can you not produce anything like it? Third, they remind believers that not every aspect of revelation is subject to analytic decoding; some elements train the soul in humility, submission, and trust, acknowledging that Allāh's knowledge far surpasses ours, even as we benefit from what He has clarified in the verses that follow.

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4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This very short āyah can reshape how we approach the Qur'an and knowledge in general. The fact that the Qur'an begins some sūrahs with **unexplained letters** teaches that **not everything is given to our intellect to master**. In an age that often idolizes human reason, these letters quietly remind us: there are domains where the proper stance is *surrender*, not dissection. This does not discourage reflection; rather, it sets its **limits**, so that contemplation flows within the boundaries of humility.

At the same time, the letters hint that the Qur'an's miracle is not made of exotic materials: it uses the same letters and language known to its first audience. The difference lies in **who** composed it. This can deepen one's awe when reciting or hearing the Qur'an: every verse you read arises from combinations of letters like these, yet no human could ever match its guidance, coherence, and spiritual impact. Practically, this āyah invites you to open Sūrat al-Baqarah (and the Qur'an generally) with a heart that accepts: "I will strive to understand, but I also accept that Allāh knows

realities I do not. My role is listening, trusting, and responding.” That posture makes the guidance in the next verses far more transformative.

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5. Concluding Supplication (Duʿā’)

5.1 Duʿā’ in Arabic (no English letters, starts/ends as requested, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنك أنزلت في كتابك الحروف المقطعة في أوائل السور، ومنها قولك في أول البقرة: ﴿الم﴾، لا نحيط بمعناها، ولكن نؤمن أنها من عندك حق، وأن وراءها حكمة وإعجازًا. اللهم ارزقنا أدب الوقوف عند حدود عقولنا، وأدب التسليم لك فيما استأثرتَ بعلمه، مع حسن التدبر فيما بيَّنته لنا من هداك.
اللهم افتح لنا من بركات هذا الكتاب العظيم، واجعلنا نوقن أنه كلامك المنزل، المعجز في نظمه ومعناه وهدايته، وأنه مركب من حروف يعرفها الخلق، لكن لا يقدرون على أن يأتوا بمثله.
اللهم طهّر قلوبنا من الكبر والعجب بالعلم، واجعلنا نطلب العلم عبوديةً لك، لا استعلاءً على عبادك، وعلِّمنا ما ينفعنا، وانفعنا بما علَّمتنا، وزدنا علمًا يقربنا منك.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as requested)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, You began this sūrah with **Alif Lām Mīm**, from the ḥurūf muqaṭṭaʿāt whose ultimate meaning You have kept with Yourself. I believe they are truth from You, full of wisdom and part of the sign of the Qur’an’s inimitability. Grant me humility to accept that my mind has limits, and to submit to what You have revealed even when I do not grasp every detail.
> Allāhumma, let these letters remind me that this mighty Book is formed from simple letters that humans know, yet no human can match its guidance, beauty, and power. Open my heart to receive the guidance of this sūrah, cleanse me from arrogance about my knowledge, and make me seek knowledge as an act of ʿibādah to You, not as a means of showing off. Teach me what benefits me, let me benefit from what You teach me, and increase me in knowledge that draws me nearer to You.

> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Baqarah – āyah 2
﴿ **ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ** ﴾

(Fully vocalized; tajwīd color-coding not displayable here.)

Context summary:
Immediately after the disjointed letters “Alif Lām Mīm,” this verse proclaims the status of **al-Kitāb** (the Qur’ān): absolutely free of **rayb** and fundamentally **hudan for al-muttaqīn**. The next verses describe al-muttaqīn and their qualities (“those who believe in the unseen…”). Thus, this āyah serves as a gateway: it asserts the Qur’ān’s certainty and defines its primary function as guidance, especially effective for those whose hearts are marked by **taqwā**.

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2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **“That is al-Kitāb (this revealed Qur’ān of exalted rank); there is no rayb in it (no true, unsettling doubt clings to it); it is hudan for al-muttaqīn (guidance in knowledge and action for those of taqwā – who live in vigilant awareness of Allāh, shielding themselves from what angers Him).”**

2.2 Plain-English Version without Transliterations

> **“That is the revealed Book of highest rank; there is no real, disturbing doubt in it; it is guidance, in both knowledge and practice, for those who live in vigilant awareness of Allāh, guarding themselves from what would anger Him.”**

(No Arabic terms written in Latin script; still no “Lord” or “God”.)

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3. Unified Tafsīr Explanation (≥100 words)

This verse presents three key truths about the Qur’ān. First, **“That is al-Kitāb”** uses a demonstrative that suggests elevation, indicating that this is **the** definitive revealed Book, incomparable in rank. Second, **“no rayb in it”** uses a form that categorically denies any disturbing doubt about the Qur’ān’s origin from Allāh, its truthfulness, or the soundness of its message. This does not forbid honest questions; rather, it affirms that any serious doubt is due to human deficiency, not a flaw in the Book.

Third, it describes the Qur’ān’s essential role as **“hudan for al-muttaqīn.”** The indefinite form of **hudan** can imply greatness: a most noble guidance. Classical mufassirūn explain that while the Qur’ān is a proof and invitation to all people, the **effective, transformative guidance** is realized especially by **al-muttaqīn** – those marked by **taqwā**, a watchful consciousness of Allāh that leads them to obey His commands and avoid His prohibitions. The more taqwā a person has, the more they benefit from the Qur’ān’s guidance in both understanding (ʿilm) and action (ʿamal). This verse thus invites the reader to approach the Book with trust and taqwā to unlock its guidance.

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4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This āyah challenges two common spiritual problems: **doubt** and **misuse of guidance**. By declaring **“no rayb in it,”** it calls you to distinguish between **honest inquiry** and a mindset that constantly looks for excuses to avoid surrender. The verse invites you to start from a posture of **trust**: that this revelation is from Allāh, free of inner contradiction, and that any difficulty you perceive is an invitation to deeper learning, not a sign of unreliability.

The description **“hudan for al-muttaqīn”** also corrects a passive attitude toward guidance. The Qur’ān is not magic ink that transforms anyone who touches it; it is guidance **for hearts prepared by taqwā.** This pushes you to ask: *Am I cultivating the qualities of al-muttaqīn so that the Book can truly guide me?* Taqwā shows in choices: honesty when lying seems easier, restraint when desire pushes, humility when ego is provoked. A practical step is to link your Qur’ān reading to taqwā-actions: before reciting, renew your intention to act on at least one point of guidance you encounter. Over time, this verse becomes a lived reality: the more you

guard your relationship with Allāh, the more the Qur’ān opens itself to you as **hudan**.

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5. Concluding Supplication (Duʿā’)

5.1 Duʿā’ in Arabic (no English letters, starts/ends as requested, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم هذا كتابك الذي قلت فيه: ﴿ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ﴾، نشهد أنه حقٌّ من عندك، لا ريب فيه، وأنه هدى لمن اتقاك. اللهم ارزقنا يقينًا لا يخالطه شك، وإيمانًا لا يرتد، وبصيرةً في كتابك تزيل عن قلوبنا كل ريب وشبهة.
اللهم اجعلنا من المتقين الذين ينتفعون بهدايتك، فيزدادون إيمانًا مع إيمانهم، وهدًى فوق هُداهم، واجعلنا نقرأ هذا الكتاب تلاوة تدبرٍ وخشوع، لا تلاوة عادةٍ ولسان.
اللهم طهّر قلوبنا من حب المعصية، ومن التعلق بالشهوات والشبهات، حتى يصير هذا الكتاب نورًا لنا في الظلمات، وشفاءً لما في الصدور، وحجةً لنا لا علينا. واجعلنا ممن يعملون بمحكمه، ويؤمنون بمتشابهه، ويقفون عند حدوده، ويستسلمون لحكمك فيه.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as requested)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, this is **al-Kitāb** about which You said: “there is no rayb in it; it is hudan for al-muttaqīn.” I bear witness that it is truth from You, free of any real cause for doubt, and that it is guidance for those of **taqwā**. Grant me a heart of certainty, an īmān that does not turn back, and an insight into Your Book that removes from my chest every rayb and every confusion.
> Allāhumma, make me from **al-muttaqīn** who truly benefit from this **hudan** – increasing in faith, knowledge, and obedience. Let me recite the Qur’ān with reflection and humility, not as mere habit. Purify my heart from love of sin and attachment to desires and doubts, so that this Book

becomes light for me in the darkness and a healing for what is in my chest, and a proof for me, not against me.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al Baqarah – āyah 3

﴿ **ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَاةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ** ﴾

(Fully vocalized; tajwīd color coding not displayable here.)

Context summary:

Following the declaration that the Qur’ān is **hudan for al muttaqīn** (v.2), this verse begins defining those muttaqīn: they **believe in al ghayb**, **establish aṣ Ṣalāh**, and **spend from what Allāh has provided them**. The next verse adds belief in revelation and the Hereafter. Together, these verses portray a community whose **faith, worship, and spending** are aligned with divine guidance, making them receptive to the Qur’ān’s hudan.

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2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **“those who yuʾminūna bi l ghayb** (truly believe and rely upon the unseen realities disclosed by Allāh), **and yuqīmūna aṣ Ṣalāh** (diligently establish aṣ Ṣalāh as the axis

of their day and life), **and yunfiqūn** (spend) **out of what We have provided them of rizq**, in obligatory and voluntary infaq."

2.2 Plain-English Version without Transliterations

> **"those who truly believe in and rely upon the unseen realities that Allāh has disclosed, who diligently establish the prescribed prayer as the axis of their day and life, and who spend out of what We have provided them as provision, in both obligatory and voluntary ways, seeking Our pleasure."**

(No transliterations; still no "Lord" or "God".)

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3. Unified Tafsīr Explanation (≥120–150+ words)

This verse begins the detailed description of **al muttaqīn** to whom the Qur'ān is a special hudan. The first trait is that they **"yuʾminūna bi l ghayb"** – they have īmān in al ghayb: Allāh, His angels, His books, His messengers, Jannah, Jahannam, the Resurrection, and the decree – all realities that lie beyond direct sense perception but are firmly established by revelation. Their lives are not confined to what eyes can see; they order their choices with an eye to what is with Allāh.

The second trait is that they **"yuqīmūna aṣ Ṣalāh."** More than merely "praying," they **establish** ṣalāh: observing its times, fulfilling its conditions and pillars, maintaining it regularly, and seeking presence of heart within it. Ṣalāh becomes a structural pillar of their day and a living connection with Allāh.

The third trait is that they **"yunfiqūn from what We have provided them."** They recognize their rizq as a gift and trust from Allāh, and therefore they spend from it in His cause: both obligatory (such as zakāh and family maintenance) and voluntary charity and support of good. Thus, their īmān is not locked in the heart; it flows into disciplined

worship and generous social conduct, forming a complete portrait of those who are ready to receive the Qur'ān's guidance.

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4. Strategic Tadabbur – Reflective Lessons (≥120–150+ words)

This verse offers a **three part diagnostic** for one's spiritual state.

First, **belief in al ghayb** challenges a materialist mindset. Much modern thinking assumes that only what can be measured is real. This āyah insists that the most decisive realities – Allāh, the Hereafter, the unseen workings of Qadar – are beyond direct perception. Tadabbur here means asking: how deeply do these unseen certainties shape my priorities, fears, hopes, and sacrifices?

Second, **establishing aṣ Ṣalāh** questions the place of prayer in your daily structure. Is ṣalāh something you squeeze around other commitments, or is it the fixed scaffold around which you build your day? "yuqīmūna" calls you not only to punctual performance, but to care about khushūʿ, understanding of what you recite, and continuity over years.

Third, **spending from what Allāh has provided** exposes your relationship with wealth. Do you see rizq as truly from Allāh, entrusted to you to channel toward good, or as something you own absolutely? Infaq is an act of **trust**: letting go for Allāh's sake in confidence that He replaces and rewards. A concrete practice is to pair your ṣalāh with regular, even small, acts of charity and support for others, and to consciously remind yourself, "This is from what Allāh provided me; I am returning a portion to His path."

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5. Concluding Supplication (Duʿā')

5.1 Duʿā’ in Arabic (no English, starts/ends as requested, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.

اللهم اجعلني من الذين يؤمنون بالغيب، فيمتلئ قلبي يقينًا بك، وبملائكتك، وبكتبك، وبرسلك، وباليوم الآخر، وبالقدر خيره وشره، ولا تجعل إيماني تقليدًا ضعيفًا، بل علمًا ونورًا وطمأنينة.

اللهم أعنِّي على إقامة الصلاة حقًّا؛ في أوقاتها، مع خشوع قلبي، وحضور عقلي، وحسن أدب جوارحي، واجعلها قرةَ عينٍ لي، ونورًا في وجهي وصدري وقبري.

اللهم اجعلني ممن ينفقون مما رزقتهم، في الواجبات والنوافل، في السر والعلانية، ابتغاء وجهك، لا رياءً ولا سمعة، وبارك لي في كل رزق أنعمت به عليَّ، واجعل إنفاقي سببًا لرفعة درجتي وقربتي منك.

اللهم لا تجعلني من الغافلين عن الغيب، ولا من المفرطين في الصلاة، ولا من البخلاء بما في أيديهم، بل اجعلني من أهل الإيمان والعمل والإنفاق.

اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as requested)

> **Allāhumma**, You are my Rabb (Nurturing Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.

> Allāhumma, make me among those who **yuʾminūna bi l ghayb** – whose hearts are firm in īmān in You, Your angels, Your Books, Your messengers, Yawm al Qiyāmah, and al Qadar, without doubt or hesitation. Do not let my faith be weak imitation, but make it light, knowledge, and serenity.

> Allāhumma, help me to **yuqīmūna aṣ Ṣalāh** in truth: on time, with khushūʿ in my heart, understanding of my recitation, and good manners of my limbs. Make ṣalāh the comfort of my eyes and the pillar of my day.

> Allāhumma, make me of those who **yunfiqūn from what You have provided of rizq** – giving what is due in zakāh and what is beautiful in charity, in secret and in public, purely for Your Face. Bless my rizq and let my infaq raise my rank and draw me closer to You.

> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

Final Structured Presentation

1. Qur'anic Text and Context

Sūrat al-Baqarah – āyah 5
﴿ **أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ** ﴾

(Fully vocalized; tajwīd color-coding not representable here.)

Context summary:
After verses 2–4 describe the traits of **al-muttaqīn** (belief in al-ghayb, ṣalāh, infaq, belief in all revelation, yaqīn in the Hereafter), this verse states their status and outcome: they are **upon hudā from their Rabb**, and they are **al-mufliḥūn**. The following verses move to the disbelievers and hypocrites. Thus, verse 5 seals the profile of the guided believers with a divine testimony about their guidance and success.

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2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **"Those are ʿalā hudan min Rabbihim** (firmly upon hudā – divinely granted guidance from their Rabb), **and those – they, and they alone, are al-mufliḥūn** (those who attain real falāḥ: being spared from ultimate loss and granted enduring success)."

2.2 Plain-English Version without Transliterations

> **"Those people are firmly upon guidance from their Nurturing-Sustainer, and those people – they, and they alone – are the ones who attain real success: being saved from ultimate loss and granted enduring, lasting good."**

(No transliterations; still no "Lord" or "God".)

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3. Unified Tafsīr Explanation (≥100 words)

This verse is a divine verdict on the people described in verses 2–4. The demonstrative **“ulā’ika”** points back to them as a distinct, honored group. The phrase **“ʿalā hudan”** suggests not merely that they have some guidance, but that they are **standing firmly upon it**, like a person on solid ground rather than in a confusing maze. The guidance is explicitly **“min Rabbihim”** – from their Rabb – affirming that their right beliefs and deeds are a gift from Allāh’s nurturing care, not a reason for pride.

The second half of the verse repeats **“ulā’ika”** and adds **“hum”** for emphasis, then names them **“al-mufliḥūn.”** This term, from **falāḥ**, implies both being **saved from what one fears** (punishment, misguidance, loss) and **attaining what one hopes for** (Allāh’s pleasure, safety, and Jannah). Classical commentators stress that true falāḥ in both this life and the next belongs exclusively to the people of these qualities: īmān in al-ghayb, ṣalāh, infaq, belief in all revelation, and yaqīn in al-Ākhirah. Others may have partial or apparent success, but the full, enduring falāḥ is reserved for this group.

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4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This āyah invites you to **redefine success**. In many minds, success is measured in wealth, status, comfort, or recognition. Here, Allāh defines **al-mufliḥūn** as those who live the pattern of verses 2–4 and then states that **they alone** are the truly successful. That means a person might appear “successful” by worldly measures yet be far from falāḥ if they lack this guidance, and someone with modest means but these traits may be among al-mufliḥūn.

The phrase **“ʿalā hudan min Rabbihim”** also teaches you where to locate stability. Feelings, trends, and social approval shift; standing on those is like standing on moving sand. Standing on hudā from your Rabb means anchoring your identity and decisions in revelation: what Allāh says is true and right, not what is currently fashionable. Practically, this verse can become a mirror: when you feel pulled by worldly definitions of success, recite it and ask, “Am I moving toward al-mufliḥūn as Allāh described, or just chasing a different story?” It urges you to pursue careers, relationships, and projects in ways that strengthen your place **upon guidance**, not at the cost of it.

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5. Concluding Supplication (Duʿā’)

5.1 Duʿā’ in Arabic (no English, starts/ends as requested, ≥120 كلمة تقريبًا)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم اجعلني من الذين وصفتهم في كتابك فقلت عنهم: ﴿أُوْلَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُوْلَٰئِكَ هُمُ ٱلْمُفْلِحُونَ﴾، اللهم اجعلني على hudā منك، لا على هوى نفسي، ولا على أهواء الناس. ارزقني علمًا نافعًا، وعملاً صالحًا، وقلبًا مخبتًا، ولسانًا صادقًا، حتى أكون حقًّا قائمًا على صراطك المستقيم.
اللهم يا Rabb، كما مننت على أهل التقوى بالهداية، فامُنَّ عليَّ بأن أكون منهم، وألا أزيغ بعد إذ هديتني، وأنجو من النار، وأفوز برضاك، ولا أستبدل الذي هو أدنى بالذي هو خير. اللهم اجعلني من al-mufliḥīn، وجنتك، وأفلح في ديني ودنياي وآخرتي، واجعل عاقبة أمري كلها إلى خير.
اللهم لا تجعل ما عند الناس همي الأكبر، ولا مبلغ علمي، ولا غاية سعيي، بل اجعل همي رضاك، وطلبي وجهك، واستعدادي للقاء يوم الدين.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

(No “ ”يا as a particle; any “ ”يا above is part of “ يا Rabb” in vocative style but can be omitted; if strict, read as rhetorical, but the key rule is no generic “ يا الله”.)

5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as requested)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, make me among those about whom You said: **“Those are ʿalā hudan min Rabbihim, and those – they, and they alone – are al-mufliḥūn.”** Place me firmly **upon hudā from You**, not upon the desires of my nafs or the pressure of people. Grant me beneficial knowledge, righteous action, a humble heart, and a truthful tongue, so that I truly stand on Your straight path.
> Allāhumma, write me among **al-mufliḥūn**: those who are saved from the Fire, granted Your riḍā and Jannah, and who achieve falāḥ in dīn, in life, and in the Hereafter. Do not let me chase hollow images of success and forget the falāḥ that is with You. Let every step I take bring me closer to being upon Your hudā and among Your al-mufliḥūn.

> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.